

THE
PRAISE OF
a good Name.

The reproch of an ill Name,

Wherin euery one may see the Fame
that followeth laudable Actions,
and the infamy that cometh by the
contrary.

With certaine pithy Apothegues,
very profitable for this Age,
by C. G.

*The Memorials of the iust shall bee
blessed, But the Name of the wicked
shall rot, Prou. 10. 6.*



LONDON

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To some of the best and most ciuill
sort of the Inhabitants of S. Edmonds Bury.

Char. Gibbon wisheth all prosperous successe.



CIPPIO hauing a great summe of money sent him from a mighty and magnificall person, saide, hee had rather hee could rule him that gaue it, then receiue his gift: his ingratfull acceptance of so great a present, had almost dismaide me to offer a peece of paper, but that I presume of you, as neighbours.

That diuine Plato saith, a man is not borne for his owne benefite onely, but for others: and S. Peter willethe euery one to minister the gift, as he hath receiued to others: I hope therefore you will not mislike him that doth manifest his good meaning vnto you, but weigh a well-willer by his mind, as the widow was by her myte.

There are many like the floud Tagus in Spaine, which carry a show without substance, as that doth a grauell like gold, & yet are so selfe-conceited, that they contemne all other: whose iudgements if they come to be tried in deede, are as farre from sence, as the blind man was from sight, when he could not discerne men from trees. Mark. 8. 4. A man to perceiue he is ignorant (saith Didymus) is a token of wisdom: then what shall we estimate these who thinke none wise but themselues, the more learned a man be, the more lowly he should beare himselfe saith Cicero, they should

The Epitaph Decretory.
doe well to remember S. Ambrose wordes, no man may profit
so much in hearing, but while he liueth, he shall haue neede to be
taught.

There bee some that stand altogether vppon Academical
tearmes, who accompt no writers good but graduates: As a
men ought to reuerence schooles of learning, so no scholler is
haue honor for his degrees, but his learning. Yet we must not al-
wayes tie Gods giftes, to meanes: for hee woorketh, when, where
and how he pleaseth. To censure men by outward circumstances
when their actions are sincere: or to thincke the worse of their
attemptes, because they want fronted titles, are iestes fit for Iewes
for when they could find no fault at Christs doctrine, they sought
to impaire it, by his birth and bringing up: Whence cometh
this wisdom and great workes, is not this the Carpen-
ters sonne. Matth. 13. 54. A poore craftes-man instructed
Apollon, a very mighty and eloquent man. Act. 18. 27. Yet he
disdained not his counsell by his craft.

Tully saith truly, Omnes eos contemnunt, de quibus
male existimant. Let a worke be neuer so perfect, a mans enemy
will depraue it, he that enuies the Actor, will neuer aduance
his action, be it neuer so vertuous: such men as these, are not to be
medled with: for as S. Chrysostome saith, they are sooner wan-
quished with silence, then with answers: for malice is sooner
stirred, then staid with wordes: and as for malice, it drinkes the
most part of his owne poyson, and therefore the Philosopher proo-
ueth the venome of a malicious man to be worse, then of the ser-
pent: for the venome that serpents haue, for the destruction of
men, they keepe it without their owne perill: but malice, hurteth
him most that doth retaine it.

There be others that like the Iewes, value mens workes by
their weaknes, as they did the blind-mans sayings by his sight.

Thou

Thou art altogether borne in sinnes, dost thou teach vs. Iohn.9.34. S. Gregory saith well, God spareth some heere to torment afterward, others he doth punish, which hee will afterward spare: If thou hast not tasted of troubles, I say as Seneca did, I iudge thee to be miserable, that neuer knewest misery. It is good for a man (saith Ieremy) to beare the yoke in his youth. Lament.3. Yet there is no reason that any common impediments should impaire a credible action: for who will thinke the woorse of a pretious stone, because it is taken from an infectious toade, or of a bullion of gold, because it is digged out of the filthy ground, or of Salomons workes because he was giuen to wantonnesse.

There be others that take no pleasure, but in plodding for earthly mucke, who esteeme learning to bee madnesse as Petrus did Act.26. it makes me remember a prety merriment of a countrey-man, who looking vpon an Ape in a Dutch-mans shop, wis mockt and mowed at, insomuch as he rebuked the Ape, and said his parentes had well brought him vp: one which stood by, tld him it was no child but an Ape, good Lord (saith he) what methinges the Dutch-folkes can make for money: these cynical persons, are like the countreyman: for I haue heard some of them say of good bookes, as he did by the Ape, what toyes and deuises are inuented for money, and in deede, doe repute them to be nothing els, but the practises of idle wittes, these drudges do esteeme more of a penny, then a good booke, as Esops cocke did of a barley corne, better then a pearle, and therefore may bee fitly resembled to the Poets fiction: for their desires like Danaë, will bee pleased with nothing but a shower of gold.

There is an other sort of people that liue like wenills by the malt, all vpon the spoyle, as delighting in nothing els, but such things as be incident to these common hacksters. Vaine spending, ill speaking, idle liuing, unlawfull gaming, with whome a good

The Epistle Dedicatory.

action is as much set by as a sheepekeeper amongst the Egyptians
Gen. 46. 34. If the Romanes would punish such as went in the
streetes without a badge of their occupation, how are they to be
dealt with that haue no faculties or honest trades to take to? If the
Statute for vagabonds made in ann. 14. Eliz. were well looked
many of these would come within the compasse of it: for they can
hardly giue accompt of their liuing.

There be other that like Hanun, are ready to crosse a man
with unkindnesse for a good turne, as he did Dauid with discou-
tesie for his good-will. Ingratitude in these dayes is as common
as a dish of snailles amongst the Grecians, therefore true is that say-
ing of Tacitus, an ill turne is sooner requited then a good: for
thancke is repused a charge, but reuengement an aduantage.
There be few such as Elisha liuing: for when hee had receyued the
kindnesse of the Shunanimite, he could not rest till he had requi-
red it. 2. King. 4. very sensible is that saying of Seneca, a good
man doth all thinges well, if hee doth all well, hee cannot bee vn-
kind: it is a dishonest person (saith Plautus) that knowes how to
take a benefite, and not how to requite it; Is there any man that
cries such a minde (saith Tully) that he will be unmindfull of
a good turne? For this cause the heathen men made a law to pu-
nish the vnthankfull persons with death, it was so odious in all
ages.

Neighbours and friendes, I goe not about to beard any man
(especially such as be ciuill) for I am of this minde, he that offereth
me the least pleasure, shall find me ready to requite it, if displea-
sure without cause, ego illum flocci pendo. Haue you not such
amongst you, as make a comment of mens credites, that maligne
those that carry not their mindes, that iest and iere at others mis-
series, that will talke what they please without controlement, that
are of no accompt, and yet are countenanced. Are there not many

The Epistle Dedicatory.

my whisperers and talebearers, that goe betweene the barke and tree, which doe daily incense and exasperate great men to take away all estimation and liking from good men, & make but a sport of it, and yet S. Hierome saith, he that diminisheth the loue in a mans hart from his neighbour, more offendeth then he that puls the meat out of the mouth of a hungry beggar: for like as the soul is more pretious then the body, so is the food of the soule of more estimation then the nourishment of carraine.

What greater grieve can be to the godly then to see abiectes to insult, and be most set by, or bad fellowes to be secreete informers and yet borne with: dwell not (saith Plato) where superfluous expences doe surmount thy reuenues, nor where ill men be more made on then good men. Was there any thing more afflicted Dauids minde then to behold the fauour and flourishing estate of the wicked more then others? I can speake somewhat by experience, the time was, when one being persecuted amongst you (as the best that feare God may fall) it was a world to see how the malice of the wicked wrought? disgrace him what you can, saith one, driue him out of towne saith another, with many such impudent speeches, as ought not once to be conceiued amongst Christians: for as one of the fathers saith, that which is shamefull to utter, is so to thincke: if the seely worme will turne againe which is trode on, what cause hath this to speake that was thus spited.

Alexander the Emperour hearing that an old woman was ill intreated of one of his souldiours, he discharged him out of his seruice, and gaue him in bondage vnto the woman, that by his craft being a carpenter, he might get her liuing for amends: if all were so serued that deserue it woorse then the souldior, there would be lesse emulation, and better communication amongst men. But as Cato, inueighing against lewd people, said, it was in vaine to talke to a belly that lacketh eares, so it is friuolous to
in forme

The Epistle Dedicatory.

in fourme these, whose tounge are like the poyson of aspes, whose eares are as deafe as the adders, whose hartes are lesse pittie then Iewes. Yet this I will say, I neuer knew any man unkind and cruell to another, that hath not bene met with the like in his time, vt sementem feceris ita & metes. Boetius reportes that one Busyris a giant, did alwayes vse to kill his gestes: Hercules lodging in his house as a guest afterward killed him, little children Manasses thincke to haue bene fettered in iron chaines, when afflicted many good men, or Paul to haue bene whipt and imprisoned, when he persecuted the Saintes, or Sampson to haue bene a laughing-stocke, when he was in full strength: therefore no man knowes what hangs ouer his owne head, but that he or his may come one day a pray or a prouerbe to his enemies, as well as others.

There is no gardeine that hath flowers, but hath weedes: nor any place that hath good-men, but hath bad, there was one traitor among the twelue Apostles: there was Cham as well as Sem in Noahs Arke. If tenne righteous men could not be found in Sodom, which was a great Citie, you must not thincke much though there be some lewde people in Bury which is but a town. These and such as these, I utterly exempt out of this dedication but for the best and most ciuile sort, as I were loth any way to send them, so I thought good to bestow this treatise vpon them in testimony thereof; desiring nothing but a frendly acceptance of my paynes, and a good-word in recompence for my goodwill. So not omitting any necessary duty I commit you to the tuition of the Almighty.

To the Reader.



Here are no greater enemies to any forward enterprise then *Envy* and *Ignorance*: for as one of malice will not so the other of simpleness cannot, geue learning her due. If such as these shoote their boltes at my booke, I shall weigh their words as *Seneca* did, when he was rayled on by the like: I haue no reason (saith he) to be moued with those, which haue their mindes tainted with malice, their mouthes vnbrideled of modestie, their heads vnripened in iudgement, but if *Cato*, *Laelius*, *Scipio*, (laudable and learned men) should so report, then I had iust cause to complaine. Such as be publike writers them selues, will speake well, others, if they bee wise, will wish well, my desire is to please the better sort, as for the rest I respect not: whether it bee for scornefulnesse to vouchsafe reading, or for sparingnesse to saue money, or for idlenesse to bestow time, there was neuer so many bookes among so few Readers: for my part I am indifferent, if my labours be overlooked, they will import my good meaning, if they be not, they shall minister lesse misliking. Farewell.

B

Is set forth by the singularitie:
for it is more excellent then

Any riches. Prou. 22. 1.
Precious ointments. Eccl.
Length of dayes. Eccl. 4.

Consisteth in
learned and
laudable
actions,

included or
compassed by

Dexteritie
Actiuitie
Integritie
Abilitie

or such
like.

good
me.

Must bee had in
great regard
for

the effectes that
follow: it maketh

the same renowned
the Memoriall blessed

the preventing of infamy and impiety
that procure it. De 28.

May be ble-
mished by

Many presumptions of euill and yet unmo-
Gen. 39. 12.

Peanes of slanderous and malicious report
Nehem. 6. 13.

Occasion of ignominious and notorizous crimes
actes.



The Praise of a good Name.



Very one by nature is desirous of a Name, and so desirous, that many rather then they will haue it buried in obliuion, will pretermitt no practises be they neuer so impious to procure it.

In Heathen Histories it is reported of one that burnt the Capitoll of Rome, who beeing demaunded why hee did so: answered, because he would be spoken of.

In the diuine Scriptures it is recorded, that Nimrod and hys company enterprised that presumptuous building of Babel to no other end, but that they might get them a Name. Gen. 11.4.

The practise of Polygamy, was vsed of many of our forefathers, that they might haue a large posterity, no doubt to preserve their Names.

The Daughters of Lot, were loath their fathers Name should perish: this was one cause to procure that incestuous act to preserve his seede. Gen. 19.32;

The memoriall of Names, hath of antiquitie beene had in such reuerent estimation, that our Auncesters prouided politicall Lawes to preserve their Names.

By the old Law, none might marry to a straunger, but to some of his own stocke, to no other end, but to preserve their Names. Deut. 25. For this cause did Boaz, a man of great wealth, take Ruth a poore woman to his wife, because hee was her next kinsman. And for this cause was Onan cut off, because he would not do the office of a kinsman to Tamar after his brothers death. Gen. 38.

By the same Law, none might sell his Inheritance but to son of his kindred, because it might stir up the Name of the dead. Ruth. 4. 5. It was this that made Naomi and Ruth, come out of Bethel, because they might not sell their parcell of land to a stranger: and for this cause was Naboth unwilling to part from his Vineyard (though it was requested by a king) because it was his Inheritance 1. King. 21.

So common a principle of experience hath it beene in all ages, and amongst all estates, that rather then they would have their Names extinct, they omitted nothing that might be meant to maintaine them.

The Romaines (as Boetius maketh mention) had a Table brasse, in which the Names of famous and noble men were used to be written for a perpetuall fame or memory, and if any of them afterward were convicted of felony, or any egregious offence, he was presently strooke out of the Table, and that was called the death of prescription.

Some for want of issue, builde glorious habitations, and call their Landes by their Names. The Psalmist observed, that in his time. psal. 49. 11. Absalom erected a pillar and called it by his owne Name, because he had no sonne to keepe it in remembrance 2. Sam. 18. 18.

Some build or buy whole Citties and Colonies, and call them by their Names. The Israelites did so. 1. Chro. 6. 65. or by the childrens Names as Caine did, who built a Citty and called it by his sonnes Name, because his vile act was an utter coinquination of his owne Name. Gen. 4. 17.

What exceeding joy was there at the birth of Obed, the father of David, because the Name of the dead should be continued in Israel. Ruth. 4. 14. hereof many are desirous of children, because by the offspring their Names are after a sort reduced from death.

Many Monarches, Kings, Princes, and persons of renown have sumptuous Sepulchers, and costly Tombes upon their graves, pro memoria mortuorum: not so much for the royalty of their estates, as for a remembrance of their Names. Iacob set up a pillar upon his wifes grave, and it is called the pillar of Rachel.

Rachel

Rahels graue to this day.

There be others that haue Epitaphes and Epigrams engrauen vpon their Graue-stones, for no other cause, but that theyr Names might be remembred when they are read.

Then seeing there is none but is desirous of a Name, how blessed is hee aboue other, that deserues a good Name: for Salomon saith, the memoriall of the iust shalbe blessed.

A good Name is to be accounted a great blessing: for God promisseth to the goodly, that he will exalt them in prayse, in Name, and in Glozy. Deut. 26. 19. Amongst many other blessings bestowed on Abraham, the Lord saide, hee would make his Name great. Gen. 12. 2.

A good Name, post funera viuit, it doth not onely reuiue the dead, but reioyce the liuing by remembzing, it addeth a commendation to the deceased, and a consolation to his successors: S. Augustine saith, if a man lead a good and honest life, it is profitable to himselfe, but a good Name or report is profitable to others: For there is nothing more excellent of an earthly blessing, then a good Name.

A good Name is better then Riches:



What more estimable amongst men then Riches? I haue read of some, as Anaxagoras, who hauing sent him from king Alexander thirty thousand tallents of gold, he refused it, returning this answer, that it was for kinges to vse money and not for Philosophers, and Constantinus a mighty monarcke had riches so much in contempt, that hee thought himselfe rich enough by gouerning such as had them, though he possessed none. This Iron age of ours affozdes not many so affected, but it is true that Tully saith, maxime admirantur eum qui pecunia non mouetur: for mony is such a mettall, as most men desire without measure, and no man can want without misery, absque pecunia miserè viuitur saith Terence.

Tantum quantum habes sis, a mans credite is according to his

his wealth: doth not experience teach this, that the gentleman carrieth many a gibe that hath nothing but his birth to brag on, the scholler taketh many a skoffe, that hath nothing but his bookes to boast on, the souldier is little set by, that hath nothing but his buckler to shield him.

Quid non pecunia potest, siluer aunsweareth to all, saith the Preacher. Eccles. 10. 19. and true it is: for by it all other wants whatsoeuer are supplied. Is not the sole thought wise if hee hath wealth, and the wise foolish if he want it: who will reiect an Asse, if he come laden with gold, when scw will accept a man if hee hath nothing but his wit. Do not riches oftentimes preferre men to honour, for that cause Labans sonnes enuied Iacob, because hee had got honoz by their fathers goods. Gen. 31. 1. Do we not see that such as haue beene much renowned when they had riches, haue lost theyr dignity when they decayed, who was more reputed of in prosperity then Iob, but when his goods were gone, hee could say. Iob. 19. 9. that he was spoyled of his honour.

Therefore Riches are of great price and praise, they were one of the gistes God gaue Salomon, yet he possessing as great plenty of siluer as stones, could say, A good Name is to be chosen aboue great Riches, Prou. 22. 1. A Philosopher yeeldeth a pretie reason; Riches may bee recovered when they are lost, but a good Name can neuer: for as Plautus saith, the infamy of a man is immortal, shee liueth when you thincke her lost.

A good Name is better then pretious ointments,



What more soueraigne for many uses in Physicke then ointments, dayly experience approues it.

In the time of the old law, ointmentes were so costly in compounding, so artificiall in composing, so precious in accompt, that they were called holy ointments. Exod. 30. 23. because they did serue for certayne uses of the Tabernacle.

It is said that Mary annointed the seate of Christ with a pound of

of ointment of spikenard very costly, the sauiour whereof filled the whole house.

Queene Saba brought pretious odours and oyntmentes, for a present to king Salomon: for ointments are part of a kings treasure, therefore Salomon had men of purpose appointed to that office. 2. King, 20. 13. and so had Hezekiah.

Loue is an excellent thing, yet the loue of brethren is likened to the pretious ointment that ranne downe Aarons beard, as appeereth in the Psalmes.

The Church is greatly to be exalted, yet the Church resembleth her good Name to ointments, as appeereth in the Canticles.

Ointments in respect of their necessitie in vse, efficacie, in operation, and odoriferous sauiours, are to bee accompted very pretious and profitable, Yet saith the Preacher, A good Name is better then a good ointment. Eccles. 7. 3. and it standeth wyth reason: for oyntments may preserve and pleasure such as liue, but they cannot benefite a man when his body is dead.

A good Name is better then long life.



What more desired amongst men then length of dayes, *vita iucundissima*, a man will geue all he hath to prolong his life, as appeares by the diseased woman, which spent all shee had vpon Physitions, Mark. 5. 26.

And certes although the Phoenix bred of ashes, will burne to ashes, Ice congealed of water will conuert to water, and man made of earth must dissolue to dust: for *omni aetati mortem esse communem*.

And albeit the best Pippin will sooner perishe then the Crab, the sweetest flower, sooner wither then the weede, and the better man shall sometime sooner die then the desperate, as Abel was cut off when Cayn was permitted to liue to his reproach.

Yet commonly in the Scriptures, the benefite of a long life is accompted a great blessing: (so a mans daies be aunswearable to his dayes, otherwise the more old, the more odible Prou. 16. 31. there

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there is nothing more reprochfull saith Seneca, then an old man, which hath none other argument to proue he hath liued long, but onely his peares :) for it is saide of the godly, hee shall goe to his graue in a full age, as a ricke of cozne commeth in due season into the barne, Iob. 5. 26.

The Lord promised the people of Ierusalem this blessing, there shall yet olde men and olde women dwell therein, and euerie man with his staffe in his hand for very age Zach. 8. 4.

Abraham, he died in a good age, an old man, and of great peares, Gen. 25. 8.

It is said of { Isaack, hee died, and was gathered vnto his people being old and full of dayes, Gen. 35. 29.
David, hee died in a good age, and full of dayes, 1. Chron. 29. 28.
Iob, he died being old and full of dayes, Iob. 42. 17

Now it is said concerning the wicked, that he shall not liue out halfe his dayes, Psal. 55. 23. but shall bee cut off before his tyme, Iob. 15. 32. We haue example in Saul, when hee killed himselfe, and in Iudas when he hanged himselfe: the Lord layeth this as a iudgement vpon Ely, there shall not bee an old man in his house, 1. Sam. 2. 31.

Yet a good Name is better then a long life, the Wiseman theweth a reason. A good life hath the dayes nombred, but a good Name endureth for euer. Eccles. 41. 13. the common state of life, as David saith, is 70. or 80. yeares, but say (that none liuing euer saue) any should attaine the age of Methushelah 979. yeers, yet his dayes are definite and determinable, but his Name remaines memorabile to all posterities.

A good

The Reproch of an ill Name.

A good Name better then a Frend.



What man can want the societie and solace of a true frend: the Whale must haue his fish to direct him, and man his frend to delight him.

Without a frend to participate withall, there is nothing so delightfull to the eye, so delectable to the eare, so ioyfull to the hart, that could procure vs any pleasure.

What more necessary then a frend, in wealth to accompany, in wo to comfort, in any estate to communicate with.

Dauid was often in daunger of his life but for Jonathan: Onesimus was a great frend to Paul in his distresse: the wounded man had beene dead but for the Samaritane.

What is comparable to a true frend, if we search into all sectes and sortes of people.

Amongst the common sort.

Their loue is more light then loyall, in crosses like the Mart-gold, which close with euery cloud: in wealth like y^e Drone, which draweth from the Bee: in both like the Holipe, which chaunge with euery obiect, such as gaue Christ good entertaine-ment at his comming to Ierusalem, could cry Crucifige to haue him to the crosse.

Amongst neighbours.

Their friendship is more sayned then faithfull: if they be rich, they can hardly dwell together. Lot could not alway with Abraham, because their riches were so great. If rich and poore dwell together, then the weaker goe to the wall. Diues could not abide Lazarus because he was poore. If artificers and trades men dwell together, then they be eniuous, according to the common saying, Figulus figulum odit.

C

Amongst

The praile of a good Name.

Amongst kinssfolkes.

There goodwill is as commonly cold as kinde, like the Colewort, which fleeth from the vine, though it bee planted neuer so néere: for the common prouerbe is verified, Many kinssfolkes few frendes: Saul could not abide David for all he married his daughter, nor Laban loued not Iacob.

Amongst Brothers.

Alas it is lamentable, that those which bee nighest in bloud should bee furthest from beneuolence: Some carry malice till opportunity may effect it, as Esau did toward Iacob, because his father was liuing. Gen. 27.41. Some conspire death as Iosephs brethren did against him, because his father loued him best: Some commit murder, as Cayn did to Abel, because his sacrifice was better accepted of God. Gen. 4.4. such is the loue of brethren, that it may well be true that Salomon saith, A frend is neerer then a brother. Prou. 18.

Amongst parents and children.

It is horrible to expresse the vnnaturall practises of such, whome nature hath appropriated so néere: was not Senacherib slayne by his owne childzen: and did not Nero murder Agrippina his owne mother.

Betwene man and wife.

This of all other is the néerest coniunction, and yet a man is crost with a collop of his owne flesh. What a torment was Iobs wiffe to him in his trouble, was not Ahab brought to confusion by Iezabels counsell, did not Delilah seeke Sampsons destruction when he satisfied her desire.

I know there be many (els God forbid) that persourne all the dutties of loue and nature within the former described kindes, but they are vsed and executed, not by those which are enemies but frendes: for a frend saith Salomon loueth at all times. Prou. 17. 17. and without loue there is none so néere ingrafted by nature but line disseuered and at discord by enmity, therefore a frend is most to be preferred.

What is hee wlll doe so much as one frend for an other. Some mothers are very naturall. Ioseph did kindly nourish his brothers in their

in their age, which would cruelly haue killed him in his youth. Gen. 50.21. and Iudah did offer to stay in a strange countrey as a pledge for his brother Benjamin, and was in great daunger of displeasure. Gen. 44.23. Yet one friend hath done more for another then this. I haue read of Damon and Pithias, how the one being condemned to die, and craving some liberty to see his countrie befoze his death, the other staid behind as a suretie for his safe returne, and to receiue his punishment if the other broke promise.

Some children are very dutifull, yet they will some time do as much for their friend as their father. Jonathan loued Saul well, yet he loued his friend David as his owne soule, though his father could not abide him. A friend will sometime do more for a man then his owne child. Was not Hushai Davids friend true to him when Absalon his sonne was a traytoz to him.

A man loues his child well: yet hee had rather sometime haue his children iniured then his frendes. Lot had rather haue his daughters deflowred then his frendes abused. Gen. 19.8.

Some women loue their husbandes so intierly, that they had rather die then depart with them. Admetus hauing a disease running vpon him which could not be cured without the death of an other, could find none that would gladly dye for his sake but his wife Alcest. Arthemisia did drinke the ashes of hir husband after his death, because shee would haue her owne body to bee her husbandes graue. In the country called Getica, the women desire to die on their husbandes bodie and to bee buried with them, and because their custome is to marry many women, there is great striving which shal haue the preferment and praise herein. Yet one friend hath done for another as much as this. I haue read of Orestes and Pylades, how Orestes was condemned to dye, and the Judge not knowing one from another, Pylades sayd his name was Orestes to saue his frendes life. *Tanta est vis amicitiae*, that as Tully saith, a true friend is *tanquam alter idem*.

Quod difficile dulce, as a friend is rare to find, so it is a great treasure to attaine one, as no doubt a true friend is the iewel of earthly ioy. Yet a good Name is far better then the best friend: for the best frendes of all will forsake vs when we dye, but a good

Name will remaine after death: Post fatum fama triumphat.

Whence a good Name is more excellent then any thing: We must not looke to get it by sinister, but by singular meanes, not by vile, but by vertuous actions, not by bayne, but by valiant attempts. The Philosopher saith well. Nec vero clarorum virorum post mortem honores permanerent, si nihil eorum ipsorum animi efficerent, quod diutius memoriam sui teneremus: for it is the commendable actions of a man in his life that makes his Name renowned and memorizable after death. As for example, if a good man die what will the people report of him.

If he be a godly Maiestrate.

They will thus commend him. He was in the common wealth like Ioseph, prouident in foreseeing, in geuing iudgement like Samuel: iust without bribes, in cases of counsell like Salomon, prudent in aduising, amongst his inferiours like Saul, little in his owne sight: He stood not vpon the countenance, but accomplishment of his office: he was full of piety, much pitifull, nothing partiall, he was obeyed more for loue then feare, his blessed death bewrayed his godly life, and our bad desertes were meanes to abridge his dayes.

If he be a good Minister.

They will report of him, He was a good Phisition: for hee not onely fed our soules with many good sermons, but hee refreshed our bodies with many good meales, hee was beloued and honoured of all, not so much for his title, as integrity. He was right Pauls successor: for hee was plaine in his habite without pride, painefull in his calling without repynning. A pastor for deuising the word, A patterne for direction of life, He might boldly reprove vs for our sinnes, because he lived blamelesse in our sightes.

If he be a vertuous rich man.

They will thus describe him, He was not onely rich by reason of his wealth, but well doing: his house was an Inne for the stranger, an hospitall for the poore, a repast for his neighbours: his purse was prostrate for euery good purpose: hee imitated Iob for integrity, Abraham for hospitality, Moses for humility: hee was louing to his equals, lowly to his inferiours, liberall to all men

men: We might well forbear many misers that be about vs, but we haue a great misse of such a man to liue amongst vs.

If he be any other of what practise, profession, faculty or function so euer, he must expect like commendation according to his conuersation, obseruing the dignities, degrees, gifts, and graces of euery one: for as the Cedar tree is further seene then the shrub, so the higher a man be in place, the greater is his report: the more noble the more notorious is the Name, like a lampe which is further seene vpon a tower, then in a trench.

I will (for breuity) omit millions of worthy men whose Names are famosed by their apparant workes and writings, and because (as Cicero saith) the actes and not the name should first be considered, I referre you to their actions, to iudge the worthinesse of the Authors.

If I should enter into authenticall examples, how many haue left renowned Names to the world, as it is recorded in the word, it were too prolirious, and needlesse, because they be very perspicuous, yet I will infer a few as an introduction to the rest.

It is written of
 Ioshua, that hee was famous through all the world. Iosh. 6. 27.
 Samuel, that he was in fauour both with God and man. 1. Sam. 2. 26.
 David, that his Name was made great, like vnto the Name of the great men that are on earth. 2. Sam. 7. 9.
 Salomon, that he exceeded all the kinges of the earth in riches and wisdom. 1. King. 10.
 Iob, that there was none like hym in the earth. Iob. 2. 3.

If I should geue present instances of such as haue purchased worthy Names in this nation, a Catalogue would hardly containe them. Yet amongst many (and more then any, respecting the debility of the seer) what a rare report hath our Soueraigne Lady Quene Elizabeth deserved: Whose patience in vndergoing crosses,

crosses, whose piety in maintayning the Gospell, whose prouidence in foreséeing for her Countreies, whose pittie dispersed to all her subiectes hath made her Name so renowned, that it is not onely carryed into the South for Saba to wonder at, but into most partes of the world, for all to admire at.

Her same maketh forrayners to stand in feare of her: her Majesty maketh the Pagans to be amazed at her: her Regiment maketh all nations to maruaile at her. Blessed is she that hath so many blessings: happy are we that haue so rare a Phenix: Accursed be they that wish ill to such a creature. As shee hath deserued an admirable Name by her life: Sic randiu laudabitur dum memoria rerum Anglorum manebit.

If a good Name gotten by laudable meanes doth magnifie a man: an ill Name proceeding of misdoemeanor, must needes infamize him. For as the same tallo in which doth cherrish the light, doth extinguish it, if it be turned downeward: so the same mouth which dooth praise one, dooth depaue him if his actions be odious: as for example, if an ill man die, what will they say of him?

If he be an vngodly Gouvernour.

They will thus report: The Towne hath a happy turne by his death: for it had no benefite by his life: he did conuert the publicke commodity priuately into his owne coffers: he was ready to hang a man like Haman, for bowing of a knee or mouing a cap: he stood so much vpon his Magistracy, that hee cleane forgot himselfe to be a man. In his Office he would many wayes be corrupted, sometime for feare of offending others, as Pilate was, who condemned Christ for feare to displease Cesar: sometime with loue he bare to his freendes, like Herod, who to please the loue of a damsell, condemned Iohn Baptist to death: sometime with hatred, like the chiefe Priestes, who of malice condemned Paul to be smitten and stoned without desert: sometime with gold and presentes, like the children of the Prophet Samuel: sometime with letters, as the Elders and Nobles of Izrael were by the meanes of Iezabel.

If

If he be a lewd Minister:

What will they say? If the Church hath bene rather troubled then taught by him, he was called by the Name of the Rephaims, but he might well be counted in the number of the Zamzuminims: he was a dumb dog that could not barke, a blinde watchman that could not see, a wandring guide that could not direct: he played the For vnder the shadow of a Pharisee: he was no pastor but a powler, no Paul but a Saul, no pillar of the Church for his vertue, but a piller for his aduantage: Happy is he if he died well: for wretched are they that haue a worse.

If he be a wicked wealthy man, They will set him forth after this sort: The Country is well rid of a catterpillar: for hee was a great inroacher of commons, a greuous inhancer of Rentes, a patterne of oppression to all men: his buildings were more sumptuous then his beneuolence: for he cherrished the poore with his meate, as the catt doeth the mase: he was in ability like the rich man that enlarged his houses, in liberality like Nabal in refreshing Dauids souldiours, in charity like Diues in relieuing Lazarus, in his diet like Diogines for his grosse feeding, he euer had aboundance, yet liued like a beggar: but now he is become a banckerout: for the world strineth for his mucke, the wormes for his flesh, wheresoeuer his soule be.

If he be any other, of what calling or condition so euer, hee shalbe sure to haue like fame according to his factes, such properties such report, every man at his death shalbe spoken of after his desartes. Some will speake of experience: many, of spight: most, of report: all, as they be affected or informed. Besides, we are to consider the callings and countenance of men: for as the higher object is furthest in sight: so the more high, the more haynous, the more mighty the more miserable is the fall, and as the whiter lawne hath the deeper mole, so the more holy man, the more horrible is his offence.

I will discend into a few examples of the ignominy of an euill Name, that their terrible actions might deterre others from the like.

For cruelty, what a Name hath Pharaoh and Herod left behinde

hinde them: if but in this one, in willing all the male Hebrewes to be slaine by the Midwives at their birthes: the other in commanding al the male childzen to be slaine in Bethelhem from two peares old and under.

For treachery, what a Name hath Absalom and Judas deserved; one for working treason against his owne father; the other for betraying his owne maister?

For unnaturall dealing, what a Name hath Cain and Sancheribs childzen left in record, one in killing his owne brother, the other in murdering their owne father.

He that saith, The memoriall of the iust is blessed, dooth adde this: The Name of the wicked shall rot. Prou. 10. 6. as we have experience by these which are expessed: for as rotten fruite doth cast a stinking savour when it is applied to the nostrils: so a lewd man doth make his Name very lothsome, when his opprobrious actions are called to memory.

We commonly say, that he which hath lost his Name is halfe hanged: and certes, to have no Name or an ill Name, is to be accounted a great crosse: the Lord imposeth this as a punishment upon the wicked, His Name shalbe put out from vnder heauen. Deut. 9. 14. and 28. 20: as hee did by Amalek: and shalbe no more remembred. Iob. 24. 20.

Some carry a Name throughout the world, an other throughout a Realme, some within a Countie, many within a towne, most within a stréete: but to have no Name, not so much as in a stréete, as it is the least report, so it is the greater reproche: therefore Iob speaking of the wicked, sayth, His remembraunce shall perish from the earth, and he shall have no Name in the street. Iob. 18. 17.

An ill Name is so odious, that Moses made a law for the slaunderer, that he should pay one hundred sickels for bringing up an ill Name of a mayde. Deut. 22. 19.

An ill Name (whose consistence is in contemptible actions) doth cause reproach and shame, which bee so burdenous to flesh and bloud, that Dauid in diuers places of his Psalmes, doth not onely desire to haue rebuke and shame taken from him, but also he prayeth

yet for no worse plague to light upon his enemies. Fill their faces with shame. Psal. 83. Socrates could say, it was better to die honestly then to live shamefully, it is such an abhorrency in nature, and no meruaile: for it is an argument of Gods indignation: after the Lord (by the mouth of the Prophet) had revealed all the Judgements he would afflict Jerusalem with, hee doth aggravate the punishment by this Epiphonema. So thou shalt bee as a reproach and shame. Ezek. 5. 15.

An ill Name doth not onely disparage and impeach the Agent, but such as be allied to him; not onely the party, but his progenitors, and such as belong or be any way deriued from his linage.

The reprochfull deeds of the child doth somewhat impair the Name of his parents: the Wiseman saith, an euill nurtured son is the dishonour of the father, Eccl. 22. 3. Therefore it is written in Leuiticus, that if a priestes daughter fall to play the whore, she poluteth her father, Leuit. 21. 9. The ill report of Eli his sonnes was some disgrace to himselfe.

The infamous actes of the father must needes be some blemish to the child, that fruite can hardly flourish on the tree which is rotten at the roote, that pestiferous act of Cain was a discountenance to all that came of his loynes.

It is no paradore (the more is the pittie) to see the fault of the father cast as an obloquy in the teeth of the child, and the parentes to be often twitted and wphrayded for the escapes of their children.

There is many a blasted branch that comes of an auncient house, that supposeth his ill Name may be famozed by the renowned factes of his forefathers, and to couer his impiety by his pedigree: but such are vainely seduced. What auayles (sayth S. Chrysostome) noble linage to him which is with villanous manners reproched. Salust hath a sensible saying to that effect, The more honorable the life of the Auncestors is after esteemed, the more reprochfull is the vice of the linage that succede them. It hath bene an old saying, that it is a good stocke where there is neither whore or thiefe spring out of it, and yet (such is the efficacy of iniquity) that some flagitious crime is many times a stayne to a whole stocke, some that are convicted of egregious and capitall offences,

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are

are a taynting to the whole progeny, as rebels, traytors, and such like. The sonne of Syrach sayth, that if children be proud with haughtinesse and foolishnes, they defile the nobility of theyr kindred. Eccl. 22.9. It makes me call to minde that pety answer of Iphicrates that valiant captaine, who being imbraded by his base birth, being but a Shoemakers sonne) by Hermodius a noble man bozne, yet of bad behauiour, gaue him this glike, my blood taketh beginning in me, and thine her farewell at thee: nothing thereby that a poore stocke is no reproch to him which is with good manners adorne, when gentry may bee disparaged by some obscene action in the generation.

It is not the Name, but the qualities, not dignity or descent, but the disposition and good demeanour, that makes any renowned and famous.

S. Ierome sayth, the chiefest nobility before God is to excell in all vertue. Chrysost. sayth, he is honourable which disdayneth to do service to sinne. Seneca sayth, he that will esteeme a man truly, must behold him naked laying aside possessions, authority, and other fables of fortune, and see what hee hath beside of himselfe. One aduising Bias to conuay away all his goods and treasure before the enemies sacked the Towne, Sic ago saith hee: nam omnia mea mecum porto: esteeming hys inward gyftes to be his goods, and all the rest to be but ludibria fortunæ, which are most fortunate to soles, fortuna fauet fatuis.

Necessary obiections.

It may be objected, that there was neuer Chrysolite so pure, but that it would stayne, or fruite so faire, but that would infect: or Iron so bright, but that it would rust; or man so rare, but may do amisse: For in many things we sinne all. Insomuch as none can be accompted so absolutely good, but may leaue behind him as well an euill Name, which proceedeth of his infirmity, as a good Name which followeth his conformity, as for example.

Though Abraham was the Father of the faithfull, yet he was a Forger of lies.

Though Noah was the Preacher of righteousness, yet he was impeached with drunkennesse.

Though

Though David was famous for his piety and exploits, yet he was defamed for his adultery and homicide.

It may also be alleadged on the part of the reprobate, that there is no soyle so barren, but may yeeld some corne : no tree so bare, but may afford some fruite : nor any man so bad, but may leaue some matter worth the memoriall.

Though Pharaoh was a wicked rebellour, yet he provided for the Priestes in the time of famine.

Though Saul was a notable Idolatour, yet hee put alway the Sorcerers and Scuthsayers out of his land.

Though Iudas deceived his maister by treason, yet hee might winne many soules with his preaching.

These obiections are frivolous : for it is our usuall manner of phrase, to reuolue a mans fault in revealing of his same.

If he be a godly man, he is set forth with his defectes thus : hee was a graue man for gouernement, but very hasty : or thus, he was a learned man in the pulpit, but somewhat insolent : or thus, he was very wise, but too wanton. David is praysed with his impedimentes in the 1. King. 15.5. It is written of him that he did that which was right in the sight of the Lord, and turned from nothing that he commaunded him all the dayes of his life: hetherto he is commended, but it folloves, Saue only in the matter of Vriah the Hittite, heere appears his imperfection.

If he be a lewd man, hee is commonly phrased out thus, hee would once a yeare feast the poore, but all the yeare after oppresse them, or thus, he erected a braue building to the eye, but the stones in the wall may cry for violence : or thus, he was a proper man to sight, but we may see his oversight : Experience offereth plentifull examples of such persons.

So that now we are to consider the difference betwene the reformed and dissolute man.

The godly sometime shall not differ from the wicked in falling, but in rising : for we see that David committed murther as well as Cain : and Paul idolatry, as well as Saul.

The godly shall sometime adde sinne to sinne with the wicked, as David did in homicide after adultery, and in security after both

till Nathan reproued hym. And as Peter did in forswearing hys Master after many denyals: yet we must not ballance a bad man with the better: for one sinne of weakenesse with repentance, the other of malice with perseuerance.

The wicked haue their liues as full of spots as the Leopard, so the best haue their blemishes: but what then? who will compare Noah with notorious dzonkards: or Dauid with common adulterers: or Peter with common perjurers: or some poore sinner with euery prophane offendour: or him that takes but one trip in his life, with those which allwayes tread awry?

Though the rose be cancker-eaten, it is not to bee cast away, though laiwne haue a little stayne, it is not to bee deemed starcke naught: no more must the best man, although he hath a fault, be straight accounted infamous: for as the brightnesse of the Sunne doth blemish the light of the Moone, so the fame of his good actions doth obscure the folly of his escapes. The Apostle calleth Lot, iust Lot, though he committed incest: and Noah, the right Preacher of righteousnesse, though he sinned in ebriety: because most of their actions were good and commendable.

A good obseruation.

Respice finem, it is wisdome to be sparing of speech, and not to be too censoriall of any man, eyther in primordio, or medio, but to prayse the ende, remembreing this pithy period of Pliny, one day deemeth another, but the last geueth iudgment of all that is past. To obtreit him rashly, whom we may haue cause to commend, or to exalt another vayneely, where wee may haue cause to recant. insipientis, non sapientis est, I take it to be a point of folly.

Many a good man may haue a bad beginning, and yet haue an excellent end, so had Paul, at the first he was a greuous persecuter, after ward became a glorious Apostle, so was Manasses: at first he was a monstrous Idolater, after ward became a miraculous convert.

Many a godly man may haue a good entrance at the first, but a great fall afterwarde, and yet proue laudable at the last: so had Dauid, at the first, who more godly, after ward who more gracelesse in that matter of Vriah: so had Peter, at the first, who more ready

ready to follow Christ: afterward hee forswore him: yet in the ende they penitency exceeded their impiety.

Many an euill man may haue a good beginning and yet come to a shamefull ende: so had Amaziah: for in the beginning of his raigne he carryed an externall shew of sanctity, afterward he became an Idolater and adored the Idols of the Idumeans: so had Rehoboam: for during three yeares hee did well, afterward hee fell to all wickednesse: so had Judas: for at the first he was chosen for an Apostle, in the end he was convicted of treason.

So that it is distance of time that doth distinguish the deedes of men, and the end of theyr dayes that geueth iust proofe of reports. Plato calleth him happy that may attayne in his last age to wisdom and good life.

Comparatiue considerations.

Is a good Name so excellent, that it is better then any riches, more pretious then costly oymntes, more estimable then length of dayes, more durable then the best frendes: then let vs enter into this comparatiue consideration.

What is he that will leaue any paynes undertaken that may make to his enriching: Suauis est odor lucri, the scholler will imploy his arte, the souldior his armes, the marchant will crosse the seas, the Lawyer will tolle his books, the tradesman bestoweth his trauell, and most men their time to get earthly treasure.

What is he that would not seeke all the best oymntes bee they neuer so pretious, all the best salues bee they neuer so soueraigne, both of them, be they neuer so deere, to doe him good, if hee were in daunger:

What is he that were at the point of death, that would not geue all his mucke, vse all the meanes, suffer any misery to prolong his life: we read of Asa and Ahazariah, how in their sicknesse one sought onely to Phisitions, and forgot God, the other to witches, and forsooke God, because they were loth to dye.

What is he that hath either humanity or ciuility, that will not doe much for an vsayned frende: a man loues his goods well, yet he wil not let to geue them to do his frend good: a mans life is most pretious, yet he will sometime venture it for his frendes sake, as

appéres in Damon and Pithias.

When if riches, oymntmentes, life, and frendes are so pretious, who would not practise all the wayes, apply all the best meanes, and aduenture all he hath to purchase that which is farre better then any of them, A good Name?

How to get a good Name.

It is an easie matter to get a Name, to bee spoken of. Traytors, rebels, and most malefactors are not without a Name, as Abialom and Iudas for treason: Corah, Dathan, and Abiram for rebellion: Achitophel, Simon Magus, and many other for theyr pestiferous Actions. We haue had lamentable experience of the disloyall practises of too many within this lande, whose Names are not yet forgotten, though the Crowes haue deuoured theyr carkasses. But as their déedes were detestable, so their memorizall doth not turne to theyr prayse but reproach.

There be many that thincke it a credite to kill a man, a matter of commendation to carrouse well, a braye grace to blaspheme, a great glozy to boast of theyr beastlinesse: but as they take all their pride in impiety, so they shall be spoken of, but how: not to theyr glozy, but disgrace: not to theyr credite, but shame, as the Lord threathned the people in Hoseas time, that (for their iniquity) hee would chaunge their glory into shame. Hosea. 4. 7.

But to get a good Name as it is hard, so it is honourable: as it is rare, so it is renowned: as it is most pretious, so it is most worthy of prayse.

Things of great price are not got without much payne: the scholler must turne many leaues ere he become learned, the soldier must suffer many conflicts ere he returne conqueror, and hee that will haue a good Name must vse all industrious meanes to attayne it, vt tales nos esse putamus, vt iure laudemur.

There is no man (sayth the Heathen man) in whome there is not this desire, rather to be praysed then ill spoken of. When let vs practise such things as deserue prayse: for as Tully sayth, vera gloria radices agit atque etiam propagatur.

The worst wretch that is, dooth wish to bee well thought on, though he neglect the meanes to manifest it. When if we will ob-
tayne

sayne glozy and a good Name, let vs follow that notable saying of Socrates, who teacheth this to be a direct and compendious course: Si quis ageret, vt qualis haberi vellet, talis esset, every one should labour to be indeede, that which he loues to be accompted, and that is commendable.

He that will haue a good Name, must stretch his talent on the sayneters, and make his gistes glister like gold in the eyes of oth-
er: for the greatest prayse consisteth not in possessing, but dispen-
sing them.

If thou hast bene trayned vp in good-litterature, let thy profite appere to others: for as Plato sayth, we are not onely bozne for our selues, but partly our country, partly our frends clayme an in-
terest in our nativity: and we haue examples of many who haue consumed the whole course of their liues in the distribution of their learning. Diomedes wrote six thousand bookes concerning Gram-
mer, as Plutarch reportes. Origen wrote seauen thousand bookes of many matters. S. Augustine wrote so many bookes, that no man is able eyther to read them or come by them, as Tritenhe-
mius beleueth: many heathen men haue bene so affected that way that some thought all theyr time lost that was not spent in lear-
ning as Scipio did, others would rather starue then leaue their study, as Chrysippus did.

If thou hast wealth in abundant measure, let thy society sup-
ply an others misery. Lend mony and corne to thy distressed neigh-
bours, as Nehemiah did when the people were oppressed: giue halfe thy goods to the poore as Zacheus did, entertayne straungers as Lot did, Liue vprightly as Iob did.

Geue to the mainetenance of scholes of learning, be a furthe-
rance to the forward Ministers of the worde, erect Hospitals and
Almes houses for the reliefe of the impotent, Resist not auctority,
persist in the trueth.

It were too long to dilate all the meanes that may pertayne to
the purchase of a good Name, considering it is got by euery lauda-
ble act, by perfection in any good profession, whether he be learned
or lay man, martiall or mechanicall, artist or artificer, hauing this
distinction. 1. that the more excellent the practise is, the more fa-
mous

mons is the report: multo maiora sunt opera animi quam corporis saith Cicero, the giftes of the minde are farre more excellent then the actions of the body: cadant arma togæ: although the valozous souldier is highly to be aduanced: yet the Poet sayth, he must geue place to learning, and good reason: for without experience and learning the best Souldier shall haue bad successe. For this cause, Alexander that valiant warriour would neuer goe into the field without Calisthenes a learned Philosopher. 2. That as there be many exquisite practitioners in this age, so he that doth more excell, is most to be exalted aboue others. Euery dunsuall must not haue equiualent commendation with a Doctor, though both haue learning. Euery colward must not haue equall prayse with a Captaine, though both can fight, nor euery bungler must not haue the like report as a good woorkeman, though both can worke: but he that is most rare in perfection, should bee more renowned in Name. David had many valiant men of warre, and did deuide them into numbers according to their deedes and dignities, yet some were more honourable then other: for it is sayd of Benaiah that hec had the Name amonge the three woorthies. 2. Sam. 23. 22. 3. That the more singularitie any hath in sundry giftes, the more illustrate is his glozy. David deserues to be dignified for many thinges: being a king for regiment: being a prophet for predication: being a warriour for prowesse: being a man of small stature, for his miraculous killing of the monstrous Philistine. There are many amongst vs that are worthy to be memorized for many thinges (seeing naturall and litterall giftes were neuer more resplendent in any age) but because it were matter for Mercurius to imblazon their actions then Battillus, I will omit them.

What a good Name and Fanie is:

There are some that thinke many thinges to be famous, which in the owne nature are but ignoble and nothing worth. The Syrians do take it for a prayse to eat their parents when they be dead, rather then wormes should: the Jewes to marry in theyr owne Tribe, the Tryualles to kill their father when he is three score yeares old and byen him, the women of Getica to be interred with theyr

their husbandes.

There are some that suppose a good Name dependes onely vpon outward dignities, titles and termes of honoz and renoune, without vertuous actions: the Philosopher dooth refute this: honour commeth not to vertue by dignities, but it commeth to dignity by vertue of them that vse the dignitie. The very definition of honoz doth confirme it. Honor (saith Aristotle) is a reuerence geuen to an other for a testimony of his vertue. Therefore Catullus a vertuous man in Rome, seeing Nonius a very vitious man sitting in great dignity in his iudiciall seate, called him a swelling full of corruption, because he knew his inward habite of the minde was oppugnant to his outward honoz he had amongst men.

There are some that thinke to purchase a name by setting forth sayre buildinges. Ornanda est dignitas domo, non ex domo dignitas tota querenda est, saith Tully: for, It is not the glorious shew of the house, but the godly actions of the owner that makes him renowned. If he be an ill man, what saith Salomon? The house of the wicked shalbe destroyed: Prou. 14. 11. then what shall become of all his glory?

There are some that thinke they are famous onely for nativity sake, because they issue from nobles or gentils. High birthes haue ever bene esteemed. 1. Samu. 18. 18. but yet if any degenerate from his progenitors, his birth cannot beautifie his base conditions: it is not the grafting of a Crab vpon a Pippin stocke can make it proue a good apple, this is more fully refelled in the former part of this booke.

There are some that thinke they are famous onely to bee accounted wealthy: the Rich man was of this mind, in Luk. 12. 19. They boast themselves (saith David) in the multitude of their Riches. Psal. 49. 6. They gather goods and hope to leaue them to theyr children to mainetaine their Name: but what saith Iob to wicked worldlings: he shall neither haue Sonne nor Nephew amongst his people, nor any posterity in his dwellings. Iob. 18. 19. so that shalbe verified which the Psalmist saith, He shall leaue his Riches for others. Psal. 49. &c. and shall haue no Name at all. Iob. 18. 17.

The Praise of a good Name.

A Poet saith, that Fame is nothing but a great swelling and filling of mens eares. This may be true, for (as Boetius sayth) many haue often had great fame by the false opinion of the people, as Herode had when the people gaue a shout, saying, the voyce of God and not of man. Act. 12.

I take this to be a more perfect definition. Fame is a knowledge of mens actions and deedes, as well farre off as nigh.

The word Fame, as it is simply a substantiue, is as well indifferent and incident to bad men for their misdoemeanors, as to good men for their merites: but if Fame be taken in the better part, the adiunct good must be connered withall, and so it is called a good Fame: yet this adiunct is not alwayes vsuall, but the Fame is sometime set forth by the effectes, as in this place, Queene Saba hearing the Fame (good is left out) of Salomon (but it followes by the effect) concerning the name of the Lord. 1. King. 10. 1. came to proue him with hard questions.

Fame is a certaine kinde of knowledge, but not alwayes properly of experience, but commonly bypon reporte, as may be gathered out of the 1. King. 10. therefore if we heare one praysed and well reported, wee must not altogether beleue our eares but our eyes, as Saba did, who traunpled of purpose to trie the truth of the report she heard of Salomon: for a foole beleueeth all thinges. Pro. 14. 15. and it standeth with reason. First, because there may be more or lesse reported then is true. Lo (saith Saba) the one halfe was not told me: for thou hast more prosperity & wisdom then I heard by report, or as it is in the 2. Chro. 9. 6. thou exceedest the fame that I heard. Secondly, to confirme our Judgements: for as Boetius saith, I doe not thinke the fauour or prayse of the people worthy to be remembred, that cometh not by wise and iust Judgement.

What should be meant by a good Name I can hardly apprehend, vlesse it be by a Metonymy, the Name put for the man or the actions of man: as the Name of Moses and the Prophets are put for theyr writings in Luk. 16. 29. for we cannot properly say that a Name is ill, because in the beginning the first Name Adam, was giuen by God: therefore a good Name importeth as much.

much as praise and reporte, which arise by reason of the dallant and vertuous actions of men.

Mordecai, that his reporte went through all the kinges prouinces. Nehe. 9. 4.

Demetrius, that he had good report of all men
It is recorded of 3. Epist. Ioh. vers. 12.

Many of our forefathers, that they obtained a good report. Heb. 11. 39.

All these good Reports were grounded, and did grow of the precedent and laudable deedes of the Actors: and because reportes are such as doe commonly touch the Names and credites of men, the scripture willethe vs to practise such thinges as bee of good reporte. Paul willethe the Philippians to thincke of those thinges that be of good report Phil. 4. 8. and the same Apostle himselfe was approued by good report and ill report. 2. Cor. 6. 8. So that here is to be considered these three thinges. First, that a wiseman must not measure his good Name and Fame altogether by the rumoz of the people, but by the trueth of his conscience, least if he appeere otherwise then he is in deede, he be easely depriued of his glory by his effectes and deedes. Who but the Scribes and Pharisees were exalted for a time: but when their deedes came to be tried by the touchstone, then they proued painted sepulchers, to theyr shame. One falling into a Tyrantes hand, tooke vpon him the Name of a Philosopher (more for vaine glory then vertue) the tyrant tolde hym if he were a Philosopher, hee would patiently suffer iniuries and ill speeches, and therefore would try him: and in deede did vrge hym to the vttermost, and so farre, as the Philosopher was vexed, and said he was not well dealt withall, because he was a Philosopher, the Tyrant gaue him this aunswere: I had taken thee for a Philosopher, if thou hadst held thy peace. Noting hereby, what a vaine thinge it is to appeare to be otherwise then we proue to be. I hate such men (saith Pacuius) which in their actes be sciles, and in their wordes Philosophers. Secondly, that no man may Thrasonicaly insult of his owne actions, as the Scribes and Pharisees did. Laus proprio sordescit in ore, saith the Poet, Let an other man

praise thee and not thy owne mouth, saith Salomon. Pro. 27. 2. For be the act neuer so excellent, a mans owne praise doth but impair it. *Laudet fucatas qui vult extrudere merces*, men vse to praise their reffuse ware, when they put it away. If it be good, the thing needes no praise: the perfect Chozall needes no colouring. Thirdly, that he which is so famous and renowned, must not forget himselfe, but obserue one wise pointe of Plato, that hee bee not proud when he is praysed: and an other point of Tully, that he set not too light by that which men deeme of him: for that is a point of folly. The Philosopher which was led but by the light of nature could say thus: if thou beest faire, thanke nature: if thou beest noble of blood, thanke thy parentes: if thou beest riche thanke fortune: if vertuous, praise God: and certes if we haue an eye to him that geueth all good giftes, we shall haue no cause to glozy, if wee thincke vpon God.

How daungerous it is to kepe a good Name.



Such thinges as bee pretious cannot bee kept without great perill. Abraham feared Sara, because she was faire, Genes. 12. 11. For true it is that Theophrastus saith, that which many desire, one can hardly kepe safe, beauty is a great blissing, but a good Name is farre better: for one flourisheth, when the other fadeth, therefore there is the more circumspection required: the Poet saith, *non minor est virtus quàm quærere, parta tueri*, the Philosopher saith, to get wealth is the giste of fortune: but to kepe it, is a point of wisdom: then what is it to keepe a good Name, which is farre better then wealth? Common experience doth teach vs this, that a good Name is like a merchants wealth, gotten in many yeares, but lost in a moment.

The fairest blossome is soonest blasted with the winde, the forwardest spring soonest bitten with the frost, and the best Name is soonest blemished by the malignat. He that is famous and in better fauour aboue others, shalbe sure to haue many meanes wrought to deface him: As the Starre Hesperus doth follow the Sunne,
and

and the flies the honey: so dooth envie and ill tongues such as be in honoꝝ and reputation. I neede not goe farre for examples, because we see it dayly with our eyes: yet because it shall appeare to be no new practise, I will repeat some examples out of the Scriptures. Tobiah and Sanballat much envying the credite of Nehemiah that godly man, they hired one of purpose to pronoke him to enuell, for no other cause, but that they might haue an ill reporte agaynst him, to reproach him. Nehe. 6. 13. Daniel was the onely man in fauour with king Darius, and was in great estimation with many: which the Rulers and Gouvernours perceyuing, it so much spited them, that (although they could finde no iust occasion against him. Dan. 8. 4.) they sought all possible meanes to disgrace hym, yea and to destroy him.

So many wayes as malice may worke, so many meanes may be vsed to reproach and impeach a good Name.

Haue we not had experience of some vicious women, that haue peeled their vessels to villany to one, and haue sathered their filthinesse vpon an other: Now by the reason of the discretiue authority geuen to Magistrates for putatiue fathers, the mans Name hath bene brought in question and disgrace, and yet without cause of desert; and when he hath receyued either criminall or corporall punishment, and hath proceeded in his purgation in Courtes for criminall causes, the wretched women after ward haue confessed the contrary without coaction, that either they were perswaded or hired to nominate and accuse the innocent, thereby to excuse and cleere the Actor from ignominy: or that they did it of pollicy to name such a one as was well able by his living to satisfie the law, or at least might beare them out with lesse rebuke then the offender. It is no maruaile Salomon said, I haue found one man of a thousand: but a woman amongst them all I haue not found, Eccles. 7. 30. For what will not a wicked woman in her malice imagine: How impudently did Putiphars wife forge lyes of Ioseph, because he would not lye with her: Gen. 39. 12. How boldly did the harlot lay the death of her childe to an other, when shee had ouerlayne it her selfe: 1. King. 3. 19. A whoare makes no conscience of a lye, an oathe, or any thing so incredible to conceyue, or

The Praise of a good Name.

horrible to heare: the reason is because (as the Prophet Jeremy) saith. Iere. 3. 3. shee hath a forehead that will not be ashamed.

It is as dangerous to traualle through a wilde forrest without fire, as to keepe a good Name without foresight. Let a man but frequent his friends house vpon neighbourhood or necessary occasions, or be but conuersant with a woman vpon some honest intent: you shall haue some or other that (measuring others by their owne motions, and censuring others of suspicion by their owne disposition) will be ready to rayse an ill reposte to hinder hys good Name: which being once bruted, will not be beaten downe in hast, because most are ready and reioyce to heare leasings. I confesse as there be too few men like Ioseph, to resist the flattering assaults of the flesh when they are allured: so there bee not many women that can truely say as Bilia did, whome S. Hierom maketh mention on. Duellius her husband had a stinking breath, who being vphayped for it by one that fell out with him: he rebuked his wife because shee did not tell him of it, that hee might haue found some remedy for it. She said, she would haue told him, but that shee thought every mans breath smelled so: yet God defend (how few good soeuer there bee) any should bee rashly reproached, where there is no pretence of ill.

Therefore I would wish every one to aboyde the very occasion of euill, if it be possible. Venienti occurrere morbo, to prevent the worst. S. Augustine would neuer dwell with his sister in one house, for he would say, it was enough to see a woman, worse to speake with her, and worst of all to touch her. Cato the elder banished Gaius Manlius out of the Senate house, because hee kissed but his owne wife in his daughters presence. King Hiero condemned the Poet Epicharmus, because he vsed vncleanly wordes in a great somme of money. Lycurgus made a law that the women of Lacedemonia should couer their faces when they went abroad, because they might neither looke, nor be looked vpon. Augustus Caesar commaunded no women should come to see the wasslers, because they did vse to wassle naked: all these I rehearse to note how necessary it is to auoide the occasion of euill for feare of inconuenience: now if the occasion bee so dangerous, the

the very action of euill must needes be detestable and hurtfull to the Name: for although some may commit some odious crime, and may haue it concealed for his credite, or not spoken of for hys calling, or not regarded for hys countenance, or bolstered out by frendship: (for the common prouerbe is true, A mans matter is ended, as he is frended, and Some may better steale a horse, then an other looke on, Modestinus could say in hys tyme of Transgressors, that some were greuously punished, others scarce touched. For this cause Anaxagoras likened the lawes of men to Cobwebs, which do tie little flies fast, but breake with the great.) Yet as one kernell of Colloquintida will make the best broth very bitter, and one deade flye will putrisie a bore of ointment: so one euill action will disgrace many good. I will vse one example in steed of many: so long as Vzziah sought the Lord, hee prospered, and was so valiant, that it is saide, his Name spreadd farre abroad: but that one acte of his in vsurping the Priestes Office, did defame all his former, and so much diminished his Name, that he which before liued as a king in his pallace at Hierusalem, did dwell as a Leper in an house apart. 2, Chro. 26.

Although a good Name may bee recovered agayne in time: for Tempus edax rerum: Yet it wilbe long ere it bee woꝛne out of mens mouthes and memories: Yea and when the best is done, as it is hard to cure a wound so well, but that a skarre will appeare in the skinne, so you shall as hardly recover the other, but it wilbe a blot to the Name.

A generall application.

Considering the excellency of a good Name surpasseth all other terrestriall blessings, there is specially to bee obserued two thinges:

1. In the Speakers.

2. In the Hearers.

The

The Speakers must take heed how they vse their tongues, Nature hath lent vs two eares and but one tongue, that wee might not vtter all we heare: this tongue is reared and hedged in with a double fence, to the end we might speake without offence.

The tongue is *ianua vitæ & necis*: it is no small vertue to bide the tongue saith Cato: Salomon saith, Hee that hath a naughty tongue, shall fall into euill. Prou. 17.5. S. James saith that mans religion is in vaine, which refraineth not his tongue. S. Peter saith, If any man long after life and to see good dayes, let him refraine his tongue from euill. Esop being bid to buy the best and worst meat in the market, brought home nothing but tongues: noting thereby, that the tongue was good and euill as it is vled. The Psalmist kept silence even from speaking good things, much more ought we from euill. If wee must giue accompt for euery idle word, much more for lewd and lying speeches. Therefore you must take heed how you blemish the Name of your brother, either by carrying of Tales, Thou shalt not go about with tales. Leuit. 19. 16. or by rayling slaunders, He that inuenteth slander, is a foole. Prou. 10. 18. Tales and slaundersous speeches sayth Dauid, are as the sharpe arrowes of a mighty man. Psal. 120. For as a strong man shooteth far and doth much harme with a sharpe arrow, so a slanderer defameth farre and doth much mischief with his viperous tongue.

Tales and slaunders are by the Psalmograph likened to the coales of Juniper. psal. 120. Pliny writing of the nature thereof, saith, that those coales doe yeld the greatest heat, so a lewd tongue both procure the greatest hurt. S. James likeneth the tongue to fire: we all know how great a thing a little fire will kindle, and so it is with the slanderer, one sparke of ill speech may cause a flame of defame amongst many: for as Cicero saith nothing fleeth more swiftly then an ill word, nothing goeth sooner forth, nothing is sooner taken, nor broader spread: it was this y made Dauid complaine, Thou makest vs a reproach amongst our neighbours &c. concluding thus for the voice of the slaundersers. Psal. 44. Tales and slaunders will impeach the best Name: for the most part are apte to beleeue that is ill, sayth Ouid, and therefore sayth Salomon, The wordes

wordes of a Talebearer are as flatteringes, and they go down into the bowels of the belly, Prou. 18. 8. doe wee not see many times amongst vs, that if an ill speech or tale bee vttered and bnted (though but by one base person of no reputation) how ready a multitude will beleue it: these are they that cause such idle expence of money, and debate amongst friends, for who can abide to bee euill spoken of: therefore saith the wiseman, Without a tale bearer strife ceaseth. Prou. 26. 20.

Qualis vir, talis oratio. A good man is discerned from a wicked by his talke: for the godly man of loue will couer some offence, but the wicked of malice will exclaime without cause. Hereof saith the Scripture, A righteous man hateth lying woordes, but the wicked cause slander and shame. Pro. 13. 5.

A caueat for Talebearers, Backbiters and Slanderers.

These men, or rather monsters amongst men, should consider two things. First, in their neighbour. Secondly, in themselves.

In their neighbour, they are to weigh the worth of a good Name: which they shall the better performe, if they reason wth themselves by way of comparison, thus: If it be a græfe to a man to haue a wound in his body, what is it to haue a mayne in hys Name: for arte may cure the one, but nothing will recover the other. If it be a græfe for a man to lose all his goods, which he hath bene long in gathering together, what is it to lose his Name which he hath laboured for all his life: For one may be restored in time, the other is stayned for ever.

In themselves, they must weigh the reward of their wickednesse: they are abhorred both of God and Man. God detesteth such kind of men, as appereth by many pregnant places in his woord. Him that priuily slandereth his neighbour, will I destroy. Psal. 101. 5. the backbyter shall not be established vpon earth. Psalm. 140. 11. he that speaketh lyes shall perish. Prou. 19. 9. The Lord punished Ely and his posterity, because hys sonnes ran into a slander, and he stayd them not. 1. Sam. 3. 13. he punished

the two Judges for flandering Susanna: the leprosie was layd
vpon Gehazi, because he made a lye: and Ananias and Sapphira
were punished with present death, because they made an horrible
lye. Act. 5.

A godly man doth balke backbiters, flanderers and such like.
The iust man saith Salomon cannot away with a lye: much lesse
with him that vseth it: he sayes in an other place, that a busie bo-
dy is hated. Prou. 14. 17. the Philosophers could not abide them:
therefore Pithagoras willeth vs not to receiue a swallow into our
houses, meaning bablers, clatterers and such like companions.
The Cretians were neuer accounted on, because they were com-
mon lyers. Moses made a law to punish the slanderer with losse
of mony, for the misdeemeanor of his mouth. Deuter. 22. Now to
the second point.

For Hearers.

The Hearers must regard how they listen too, and belæue re-
portes: for we commonly say, the receiuer is as ill as the
thiefe: if there were not so many to geue eare to lyes and belæue
them, there would not bee so many to deuise tales and tell them.
Therefore the Psalmist doth not onely condemne him which rai-
seth, but him which receyueth a false report against his neighbour
Psal. 15. 3. For this cause S. Barnard doubted whether it were a
greater sin to inuent, or listen to a slander: therefore such as receiue
reportes and ill speeches by heare say, must remember many
things. First, that if Saba would not belæue a true report of Sa-
lomon till shee had tried out the trueth, much lesse ought any to
belæue a false report of their neighbours too rashly. Secondly, that
there be some that take all their pleasure to depzaue others, and do
nothing but inuent lies & lewd speeches. Thou geuest thy mouth
to euill, and with thy tongue thou forgest deceit, thou fittest
and speakest against thy brother, and slanderest thy mothers
sonne. Psal. 50. 19. 20. Hee that will not let to slander his mo-
thers sonne, so nere bound by nature, what wil he do to his neigh-
bour: These for the most part are the offscummes of a Country:
The abiectes (saith David) assembled themselves against mee,
they

they tare me and ceased not. Psal. 35. 15. His meaning is, that the very reffuse people did most rayle vpon him: and true it is, when Alewornes are quaffing on their tipling bench, then mens credites goe to wracke with theyr cuppes, and as Sampson when hys eyes were out, did not care on whose head the house might fall, or as the Drone will hinder the Bée of her wings, when he hath lost his owne: so do they seeke to blemish their betters, when themselues are of no accompt or estimation. Thirdly, there bee some that repine at their neighbours good Names, and therefore vse all meanes to detract it, as appeeres by Tobiah and Sanballat against Nehemiah, and the Rulers and Gouernors against Daniel: the examples at large are a little before: When such as these can no way worke their will, they wish the death of the godly, that so their Name might pearish. Mine enemies speake euill of me (saith David) saying, when shal he die, & his Name perish. Psal. 41. 5. Saul would haue slayne him because the people ascribed the greater Name to him, in that David had slaine tenne thousand, and Saul but a thousand. 2. Sam. 18. 8. the people of Iudah would haue destroyed Jeremy, that his Name might be no more in memory. Ierem. 11. 19. Fourthly, you must reprove such lewd detractors, and no way betray any credulity, not so much as by a fauourable countenance: for as the Northwind driueth away rayne, so doeth an angry countenance, the flandering tongue, Prouerb. 25. 23. and if no approbation may be given by any outward apparance, much lesse must you adhibite any credite to such detractors: for that is an argument of impiety: hereof saith the Wiseman, The wicked geue heede to false lips, and a lier harkeneth to the naughty tongue. Prou. 17. 4. Fifthly, It is the point of a wisseman to consider all circumstances seriously, that touch the Name of his neighbour, and not to be too credulous: for such commonly as bee light of beleefe, are so in theyr lines: Therefore sayth Salomon, the foolish will belecue euery thing. pro. 14. 15. It is the part of a Christian to doe as he would be done to: then, if you would bee loth to haue an other heare euill of your selfe and sooth him, the like doe for an other. If the Apostle willet that one should not speake euill of an other, he will not al-

low one to heare euill of an other, but that the rule of charity should be obserued in both. Sixtly, it is the part of a wicked man when he heareth his neighbour ill reported of, to dispearce it to others whisperingly, when he should charitably informe him. Dauid complayned of this, Al they that hate me, whisper together against me. *Psal. 41. 7.* Of such kinde of whisperers we haue too many at this day: for by this meanes, a man shall haue a rumoz and crime raised of him, and yet neuer come to know either accuser or author of it: *Veritas non currit angulos*, it is the rather to be suspected to be a vile enuious inuention. The Apostle Paul condemneth whisperers and inuenterers of euill, as appeareth in the *Rom. 1. 29.* Seauenthy, you must beware how you beleue a Tale or ill report, though there appeere great presumptions: although there can bee no smoke without a fire, yet there may bee most smoke when there is least fire: *Omne simile non est idem.* Violent presumptions may induce much, as appeareth by Salomon in handling of two harlots: *1. king. 3. 27.* but as his wisdom was extraordinary: so I take it to be an acte rather of admiration then imitation. God forbid that euery ordinary presumption should be of credite to conuince. The two Judges deuised a suspicious matter against Susanna: yet their greuous punishment in the end doth discover their egregious impiety in the acte, and her innocency from offence. Putifars wife could pull away Iosephs garments, and tell a very suspicious tale against him: (as the wicked care not in their malice what they imagine) but if you read the story, it will appeere her tales were false, and she in all the fault. Eightly, you must not altogether credite speeches, though there appeere some proufe: for false witnessse of malice may be suborned for money, and men in their malice care not what weapon they vse, so they may massacre. Our Sauour Christ without subornation of witnessses could neuer haue bene condemned by his aduersaries. The Libertines and the rest of that Synagogue could find no colour of cause to stone Steuen, but by suborned witnessses. The Elders and Nobles could neuer haue condemned Naboth but for two wicked suborned witnessses. *1. king. 21. 13.* Therefore you must haue a respect to the reputation of the persons, and beleue not

not every bare and beggarly testimony. Fifthly, you must not peremptorily alwayes beleue every matter though sentence bee passed: there be many reasons for it: May not right by might bee ouermastered, as many poore men are oppressed when they are in suite with their superiours, or buckle any way with their betters? May not the Poets words be verified in some Judges: Sic volo, sic iubeo, stat pro ratione voluntas. Wee haue a Law, and by our Law ought he to die. Iohn 19.7. May they not be corrupted of malice, because they cannot effect their owne mindes, as the two Judges were against Susanna, because they might not haue their filthy desires on her. May they not be blinded with bribes to peruert Iudgement, as Ioel and Abiah were? i. Sam. 8.3. May they not be carried with letters to deale iniuriously, as the Elders and Nobles of Izzreel were by a letter sent from Iezabel? i. king. 21.11. May they not deale partially either for feare of offending their frendes, as Pilot delt with Christ to please Cesar, Iohn. 19.12.13. or for loue of their frendes, as Herod delt with Iohn Baptist for Herodias daughters sake? We haue many good Judges at this day (God continue and increase them) but I am the more ample in this matter, because we may not onely see what corruption hath bene in all ages and estates of persons, but that we may perceiue how we may be deceiued in censuring him that hath receiued sentence.

For Scoffers, Scorners, Mockers, and such like monsters.

IT is a straunge thing to note the iniquity of these times, if a man fall into some crosse (as the best hath his proclivity to prauity) how ready the light and lewd people are to reproch him. Iob complained of this: Thou hast made me a by-word of the people, and I am as a tabret before them, and now I am their song and their talke. Iob 17. When his owne frendes and kinnsolles came to visite him, they did nothing but bere him. If a man were derided onely by his enemies (yet Periander willeth to hide our misfortune, that our enemies reioyce not) hee might the better beare it: but oftentimes such as profess great friendship and be fa-

The Name of a good Name.
miliar with him, will abuse him behynde his backe. Dauid had experience hercof, for he saith, Mine enemy did not defame me, for I could haue borne it, but it was thou O man, euen my companion, my guide and my familiar. Psal. 55. 13. Yea my familiar friend, whome I trusted, which did eate of my bread, hath lifted vp the heele against me. Psalm. 41. 9. Iob and Dauid were godly men: yet they were subiect to the burthen of obloquy. As the troubles of the righteous are many, so they are most spighted and afflicted when they fall: many prophane persons shalbe countenanced and supported in their faultes, be they neuer so criminall, as the children of Ely were, when the more reformed man shalbe persecuted, and reproached in his fall, bee it neuer so light: but if so rare men as these, were mocked, their inferiours must not thincke much, although mocking and derision will penetrate the most patient man. It is so repugnant from nature, that many more regard it, then Gods glory, as Zedekiah did. Iere. 38. 19. It is so importable, that it is feared persecuting in the Galathians: When Sara was mocked by Hagar: it is so intolerable, that the Children were deuoured by beares for mocking Elisha. Good God, where is this vnity of brethren, and concord of Christians become, when in steede of loue they vse laughter, mocking in steede of mourning, despising in steede of pitying, exclamation in steede of consolation: When Abraham the most religious man in the land had sinned (whereof might haue ensued many euils) Abimelech did not twit him either by his religion, or cast him in the teeth with his lying: but he was so farre from deriding him, as he pittied him, and so far from hurting him, that he bestowed many presents vpon him: this heathen king will condemne many Christians at this day. When the Iewes brought the Adulteresse woman befoze our Saviour Christ, he was so far from upbrazding her for her fault: that he reprovoued them for reioycing in her fall: He bode him that was free from sinne, to throw the first stone, and her to depart and sinne no more. Tristitia dissoluit cor, saith S. Augustine: trouble strikes a terror into the mind of a good man, and is sorrow inough of it selfe, without this miserable torment of mocking: and therefore we ought to comfort and
not

not crosse such as be corrigible in their fall, but to be fellow-feeling members in their afflictions: Paul willeth the Romaines to weepe with those that weepe, and Iob sayth, Did not I weepe with him that is in trouble? Iob. 30. 25. What if thy brother offend of infirmity: is hee the first, or like to bee the last: or art thou thy selfe free, or maist thou not fall: consider thy owne case, and thou shalt haue small reason to bee rigorous to an other. If we sinne all in many things, Iam. 3. 2. art not thou culpable in some thing: then rather take warning by an other, then wonder at him. Is his sinne made notozious by the malice of enemies, and thine concealed by the meanes of frendes, or had in suspicion or speech by many violent presumptions? Si non castè, tamen cautè: or hast thou not someway deserved reproach by thy life, though it be not brought to light: howsoever it be, say the best of thy brother without scoffing or scorning, least he from whome nothing is hid, doth bewray thy sinnes to thy shame. There are difference of misdoers: some are but touched, others taineted wth notozious crimes (although taineting is not common to euery transgressor) many sinnes are priuate, others more publike: yet we ought to haue this respect, that we measure some not according to the quality of his offence, but the disposition of the offender: therefore saith Iude, Haue compassion of some putting difference Iud. 22. and because the penitent ought to be pitied. Paul willeth the Galathians to restore such as haue fallen by occasion into a fault, and least any should insult and reioyce at hys fall, he put in this memento by the way, as a perfect reason drawn from humane imperfection, Least thy selfe be tempted, Gal. 6. 1. What should moue thee to deride thy brother when he falleth: Doest thou take him for an abiect: then I accompt thee a reprobate: for the best that euer were (being but men) haue fallen: Search throughout the whole course of Scriptures, and how many shall you finde, that were euer so high for theyr calling, so holy for their conuersation, so renowned in paine: that haue not offended either priuately or publikely. If thy brother rise by repentance, as his predecessors haue done, why shouldest thou thinke hys fall more infamous then theirs, or his soule lesse pretious then thine, seeing

seeing whome God croseth here, he crowneeth in heauen? What should make thee disdayne the company of thy brother when hee falleth? Is it thy integrity? If thou standest, remember Pauls counsell to the Corinthians: Take heede thou doest not fall: yet thy contempt cannot excuse, but rather accuse thee of euill: for those which did say, Stand apart come not neere mee, I am holier then thou, Eley 65.5. they were no better then hypocrites, and so maist thou bee: but say thou art as cleere from sinne as Christ, yet take ensample by thy Saniour: for he disiained not the company of Publicans and Sinners, which in those dayes the Iewes accompted the very discommunes of the earth.

A very speciall Note.

HE that wilbe strickt in reprovuing, must not be stayned in his living: for Tully saith, it is the property of a fowle to spie faults in other and forget his owne. He that doth register others escapes, should not be rechlesse himselfe: and to twit one by that which either he or his haue bene toucht withall, is a miere point of impudency. With what force canst thou vtter in disgrace of thy penitent brother: There goes a drunkard, when many can tell thee, thou hast beene overtaken with drinke? With what boldnesse canst thou say: There iets a proud person, when thy gate, gesture and gouernement, are great presumptions of pride? With what credite maist thou report, There goes an Adulterer, when thou thy selfe art accompted an incontinent liuer? With what countenance canst thou say, There goes an Vsurer (which takes but tenne in the hundred for mony) when thou takest after thirty in the hundred in thy trade? With what shame maist thou publish, There goes a blasphemmer, when thou thy selfe hast bene toucht with hereticall blasphemy? I speake not to the mainetenance of any obstinate and incorrigible sinner, but to crosse these cauling spirites, which spend their mouthes in spight against others, when their owne woorkes may accuse them of vanity in their wordes. The Apostle doth not exclude them, when hee reproveth him that speakes against stealing, & yet playes the thiefe: Ro. 2.21.

It is

It is not inuaiding speech can barnish a vicious man, nor a high looke can couer a dishonest life, nor a brassen face can hide a bad fact: but he that respecteth no person but his piety, no titles but integrity, no excuse but simplicity, will not onely reueale such as be euill, but reuenge it here or in the world to come. Some will object, they haue not fallen into the like offence their brother haue: what then? hath he sinned by incontinency: you by couetousnes: he in pride: you by oppression: hee by bribing: you by blaspheming: hee one way: you an other: yet ye be both liable to a like verditte: for hee that sayes the one shall not come in heauen, will not suffer the other to inherite without repentance. Gal. 5. 20. &c. Some are crossed with losse of their goods, as Iob was: many with vntoward childezen, as Eli was: and with death of their childezen, as the woman of Sarepta was: others with diseases of body, as Naomi was with leprosie, some with losse of their name, as Cain was, who liued to his reproach: although God doth not inflict these in like manner and measure to all, yet sithence few or none are free from these afflictions, one ought not to applaud in an others misery: For he that reioyceth at destruction, shall not go unpunished, saith Salomon Prou. 17. 5. Every one should square his speech by the rule of charity, & waigh his desertes in the ballance of equity, & then he shall find, that if his owne faults were branded on his forehead, he shall hardly escape without a blemish on his face, if he pull not his hat somewhat low ouer his browes. Sibi quisq; proximus, every man can looke forward to his neighbours faults, but hath not an eye to his owne, such as these can straine a gnatt but swallow a camell, stumbe at a straw, but leape ouer a blocke like hypocriticall Iewes, who could tith minte, but overslip great matters. If some of them did examine and compare their owne actions with others, they might say as Iudah did of Tamar, She is more righteous then I. Gen. 28. and many of them may offer sacrifice every day with Iob for their vicious and voluptuous childezen: they may heare many ill reportes of them, as Eli did of his sommes, but they can suffer them to proceede on without punishment, when an other shalbe persecuted in the least tripe of his life.

The Conclusion.



Cast he that hath a good Name should be too glorious, or he that hath an ill Name, should be too much disgraced, I thought good to ad this conclusiue caueat by the way. A good Name although it be excellent, yet it is earthly: though it be memorable, yet it is momentany: though it be committed to Rolles of record by Chronologiers, or engrauen in byasse as they vse in some countrey, yet both the Actors wyrtinges and all will weare away in time: the Philosopher could say *Quam multos clarissimos suistemporibus viros scriptorum inops deleuet obliuio?* Such as be experienced by age can tell, how many men that in their time were noble and famous, be now cleane forgotten and out of memory. Whereby we may see the fragile fiction of every temporary thing, which is sone decided with the circle of time, so that no perpetuity in this life can be presumed of the most precious thing. A good Name: therfore we must not labour or looke to eternize our Names vpon earth, but rather couet and craue that we may be in the number of those whose Names are written in heauen: for as the Word sayth in the Prophet Esay, that is an euertlasting Name which shall not be put out *Es-y 56.5.* and albeit many shall haue their Names blemished in this life, blessed are they if they be not blotted out of the booke of life.

The Marchant will barter his reffuse ware with hys best, the Vintner will drinke his decayed wine with his better. If thy brother of infirmity fall, *actiones cum fama expendito*, thou art to consider not onely the offence which procured il report, but by how many other actions he is worthy praise, and so ballace one against an other, for this course is commonly vsed in the Scriptures. Thou shalt find Abrahams folly to be recorded aswell as his faith, Noahs ebriety aswell as his integrity, Salomons wantonnesse aswell as his wisdom, Pauls persecuting aswell as his preaching, Peters perjury aswell as his penitency: yet their euill factes be not applied to their infamy but infirmity, neither be their Names extinguished but eternized.

If Princes, Patriarkes, Prophets and Apostles haue their faultes, meruaile not so much at their inferiours if they fall: and therefore as we terme not that tree to be ill, which is many times blasted, so it beareth good fruite to the end: so we must not take that man to be infamous, which many times falleth, so he riseth by repentance to his death.

Certaine pithy and profitable Apothegues, directing men to thriue, not so much by their goods as gouernement.



When the Lambe is by the Lyon, there is no feare of the Wolfe. He that is shrouded vnder his superiour, is in lesse daunger of displeasure: for he shalbe sometime spared, when others are spighted, many waies pittied when others are oppressed. Ioseph could neuer be in quiet, untill he had got in fauour vnder Pharaoh.

2 The sponge will be full of water and not seene: If thou hast satis, insult not, least thou be plagued with non putaram: for we are here in this world among men, as in a wilderness among beastes, not so ready to turne any away as to be forne. He that hath Cressus wealth, had neede haue Argus eyes.

3 The leaking vessell will hold no liquor, nor the riotous man any liuing: for whole mines will not maintaine a prodigall mind. It is better to spare with a care of increasing, then to spende without cause in consuming. The Prodigall sonne by his great ryot came to ruine.

4 That lampe is best that keepeth light longest. He that will come to preferment, must keepe his patrimony: for wee see the course of the world, that riches bring many to renoune, when poerty maketh any of no accompt. Naboth would in no wise depart from his inheritance.

5 Seneca saith, if thou wilt liue after nature, thou shalt neuer be poore: if after thy opinion, neuer rich. True it is, the dainties of Alexander are not fit for Codrus, it is good to be frugall in our

fare: for he that loneth banqueting, shall soonest die a beggar. Christ was content with broyled fish, then order your diet by him that died for you.

6 The sheepe yeldeth her fleece to defend vs from cold, not to inflate vs with pride. Let every one cut his coat according to his cloth: for the end of bzaury is beggary. Adams loynes were but clad with leather: then let your new fashions take patterne of your first father.

7 Our forefathers vsed no other drinke but water from the creation untill the inundation of the world. Use wine more for weakenesse then wantonnesse: for it is not made to confound the wits, but to comfort the memory, not to inflame the liuer, but to refresh the hart. Timothy by taking of a little wine preserved his health.

8 One demaunded of Diogenes when it was best to marry: for a young man (quoth he) it is too soone, for an old man ouerlate: His answer is good: for to marry, it is too soone without maintenance, and to tarry, it is a sinne without chastity. Hee that will please his eye for loue, must not impaire his estate for liuing. Iacob had gathered liuinge vnder Laban, before hee married his daughters.

9 Demea in Terence sayth, I haue married a wife: what misery haue I seene therein? Haue respect to your choyce, least your marriage breed your misery. It is a græse to a good man, to be troubled with a scold, like Socrates, when hee would bee quiet: or with a deuill like Iob, when he is in distresse: or with a whore like Sampson, when he beloyes his secretes.

10 Eschew the company of Curtisians: for their bodies are made of Adamant to draw their eyes of Basilliske to blinde their wordes of Syrens to inchaunt: as Salomons wisdom was first tried by whores, so his ouerthrow was at last wrought by whores.

11 He that hath bene singed in the flame will take heed of the fire: he that will be sure must hate suertyship, an honest denial may satiffie an hurtfull demaund, yet thou art bound to benefite thy brother, so thy duety be vsed with discretion. Syrach saith, an honest man is suerty for his neighbour.

12 Lend to thy better for a benefite, but to the poore for a blessing: the one borrowes to encrease hys wealth: the other to supply his want. In all thy actions be circumspect: for simple dealing is soonest vndone without foresight. Trust not woordes: for Laban deceiued Iacob with faire woordes, but take a pledge: for Tamar would not trust Iudah for a trifle without a pledge: or els take some specialty: for Gabael had the handwritting of Raphael when he receiued mony.

13 Shake not thy head when thou shouldst stretch forth thy hand to the poore, like churles who commonly giue a nod, when they meane to giue nothing: the poore are the Altars to lay the sacrifice of our goods. Cornelius almes came into remembrance before God.

14 The spannell neuer salwynth but he wags his taile. Many can pleasantly personate with faire speech, O my good freend &c. and shake one by the fist. But as the liquozice lease looketh most dry when it is most moist: so these doo meane most deceipt, when they seeme most merry. Cain was very kind in speech when he ment to kill Abel.

15 He that toucheth pitch shalbe defiled: Conuerse with the godly, so it may be for thy good: for the wicked being sociable with them, speede the better for their sakes: Laban prospered the better for Iacob, and Putiphar for Ioseph: when Dauid directed the bandes, Saul had good successe in his battailes.

16 The highest Towers are most subiect to tempestes, a cottage with contentment is better then a pallace wyth contremment: wisdom consisteth not in wealth, but in contempt of the world, nor wealth in abundance, but in content of the minde. Diogenes did better esteeme of his tub, then Alexander of all his treasure.

17 Timely pricks the tree that will proue a good thorne. Take thy ease according to thy estate, if thou beest poore, put thy paines to Gods prouidence: for his blessing maketh riche. Iacob carried nothing ouer Iordan but his staffe, but he returned rich. Ioseph was an abiect of his brethren, but he became a gouernour in Egypt.

18 Let thy neighbour be thy wardman and not the law: for he that will contend for every trifle, shall make the Lawyer rich with his silver, and himselfe poore by his suites. Abraham had rather resigne his right, then be at variance with Lot.

19 Use some exercise more to prolong thy health, then to procure thy hinderance: avoid play, for it is a priuy thiefe to thy thrift. Whereof procédes for the most part losse of time with treasure, cause of care with cursing, breach of credite amongst men, and blemish of conscience before God. Salomon saith, Hee that loueth pastime shalbe poore.

20 Let the Cooke be thy Physition, and the garden thy Apothecary: for he that will to phisicke for every infirmity, shalbe sure to haue his body neuer without maladies, and hys purse ever without mony. Yet we must not neglect the meanes for the maintenance of health. If Asa had depended most vpon God, he should not haue bene reproued for seeking to Physitions.

21 Store is no store, plenty ought to bee dainty, make no wast of that which an other doth want: for there is nothing may seeme at any time so impure, but at sometime may bee thought precious. Alexander thought the puddle most pleasant in hys thirst, and the Prodigall some thought the swines huskes most dainty in his hunger.

22 The bird will nurrish her broode till they can flye, so must parents their children, till they be able to shifte. A good Science is farre better then an Inheritance: he that hath no wealth to leaue them, may do little if he teach them not some trade to liue on. Plutarck reportes that Solon made a law in Athens, that the childe should not be bound to succour his father, of whome he had receyued no manner of doctrine to liue by.

23 The little hare hath his shadow, and the simplest man his soule. Let not the better contemne the baser. Call not the husbandman clowne: for tillage is of most antiquity, or the sheapherd dolt: for sheepekeeping was most vsuall wyth our ancesters. Noah was a husbandman and yet a Patriarke, Dauid a sheapeheard, and yet a Prince.

24 Auoyde idlenesse as the nurse of all euill, Antonine the Emperour

Emperoz withdrew from diuers idle persons theyr salary, saying that there was nothing more reproachfull then such to gnaw and deuour the weale publike, which with their labor nothing increased it. The Romanes durst neuer goe abroad without a badge of their occupation.

25 It is good to beare a low sayle in a high winde, in prosper-
ty be not proud. It is best to cast a strong ancre in a great storme,
in pouerty be not impatient, it is better to liue here in misery then
to die without mercy. Whatsoeuer you ayme at, haue an eye to
the end: then you shalbe sure, though you liue wyth gréefe,
you shall die with glory, and be saued
by grace.

F I N I S.

